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[790] The Panikkars dabble also in magic. In Plates XVI, XVII are figured four yantrams, selected from a number in my possession as representative, presented to me by a Panikkar. They should be written on a thin gold, silver or copper plate (a yantram written on gold is the most effective), and worn on the person. As a rule, the yantram is placed in a little cylindrical case made of silver, fastened to a string tied round the waist. Many of these are often worn by the same person. The yantram is sometimes written on cadjan or paper. I have one of this kind in my collection taken from the neck of a goat. It is common to see them worn on the arm, or round the neck.

No. I. *Aksharamāla*.—Fifty-one letters. Used in connection with every other yantram. Each letter has its own meaning, and does not represent any word. In itself this yantram is powerless; but it gives life to all others. It must be written on the same plate as the other yantram.

[782] No. II. *Sūlini*.—For protection against sorcery, or devils. This is to invoke the goddess and secure her aid. The ceremony brings a blessing to the receiver of the charm.

[776] No. III. *Māha Sūlini*.—To be used to prevent all kinds of harm through devils, chief of whom is Pulatini—he who eats infants. May be used also as protective against enemies. Women wear it to avert miscarriage. The letter in the middle, Hūm Māha Sūlini. That in the rim is Om.

[782] No. IV. *Kāla Bhāiravi*.—Represents the goddess. The goddess must be pleased first by worship. No sacrifice, which is rather odd, as this terrible goddess is generally represented in Southern India as loving blood. The letters do not form any mantram. Each letter has life in itself. Prevents all harm from enemies, and attack by devils.

Other yantrams to be used in much the same way as these are:—

[789] The *Ganapati* yantram. To increase knowledge. To put away fear and shyness.

The *Sarasvati* yantram. To enable its possessor to please his listeners, and increase his knowledge.

[776] The *Panchakshari* yantram, a square containing 81 smaller squares, in each a mystic letter; the whole representing Siva. For persons on whom medicines have no effect. Also against evil spirits. A person out of whom an evil spirit has been driven is perfectly safe ever after with this carried on his person.

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earlier, but I give the information here as it was recorded by me at the time from the informant's statement.)

In spite of a child being fed at the breast very late, the habit of sucking a jump or a finger existed in Kerala as much as it does with us. Nani said that mothers did try to stop it, telling the child that it is bad, and threatening punishment should it persist. There were no substitutes given, such as rubber teats, and the habit was the natural derivative of breast suckling. When the children had teeth, they used them freely when feeding, and also pulled and scratched the breast with their hands. Boys and girls behaved similarly in this respect and she could notice no difference due to sex between them.

Diapers made of cotton cloth in which the child was wrapped were used for the first year and a half. Then the baby was taught the rudiments of sanitation and shown where and how to go. The mother was almost exclusively in charge of teaching the child this, but sometimes in exceptional circumstances (when she was in the polluting period of her menses), the father, the one most fond of the children, would take the task upon himself. Should the baby forget itself or disobey what it had been told, it would be beaten with a twig over the buttocks or threatened that it would be carried away by a madman or a cat or a dog.

Children slept together on the same mat on the floor of the house until the age of twelve. Aggression between them was quite marked at an early age, and Nani had already told me how the infants with teeth treated her when feeding. A new-born child caused the development of much jealousy among the elder children and they bit and scratched at this time even more than usual. Sridaran was the worst in this way of the four children she had had, and he was still the most aggressive of them all. He often threatened to drive his mother out onto the road and back to the house from whence she came, and accompanied his threats with kicks. He never dared, however, to say such things to his fathers, and showed a marked preference for Narayana, corresponding in this to what Panju had told me about presumed physiological paternity. He seemed to resent any interference from his elder father, especially when the latter insisted on his going to school. He had been known to refuse point blank to go there.

Raghavan, although very young and quieter now, was pretty bad, too, in the way that he fought, bit and scratched his mother. He was late in walking and talking and had really only just learned to do these things. Madhavan spoke very early, earlier than all of them; at the age of five months, he could already make himself understood with words. Nani